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CORRESPONDENCES.

[*In continuation from page* 437.]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. *Matt.* vi. 33.

"*The words which I speak, they are spirit and they are life,*" is a declaration then, which applies alike to both Testaments, inasmuch as both are the WORD and speech of the same LIVING GOD, the one, of JEHOVAH before HIS manifestation in the flesh, the other of the same JEHOVAH in the person of JESUS CHRIST after HIS manifestation, and therefore we are to conclude, since in GOD is "*no variableness or shadow of change,*" that in both Testaments, under the *literal* expressions of the history, *spiritual* and *internal* things (called by the speaker SPIRIT and LIFE) are hidden, to the intent that they may be conveyed and discovered to such as are in a desire to find them, and in a state to profit by them, whilst at the same time they are mercifully and providentially concealed from others.

And this view of the subject will enable us to explain a mystery in the language of JESUS CHRIST, which must otherwise remain forever inexplicable, and involved in the thickest darkness, viz. the distinction which HE makes between HIS *WORD*

and His *speech*, as likewise between what He *said*, and what He *spake*. Thus He questions the unbelieving Jews, "*Why do ye not understand my speech?*" And then instantly returns Himself the singular answer, "*Because ye cannot hear Mr Word.*"* And thus He declares to them in another place, "*I have not spoken of Myself, but the FATHER which sent ME, He gave ME a commandment what I should SAY, and what I should SPEAK.*"† But what now shall we say is the ground of these strange distinctions between the *word* and the *speech* of JESUS CHRIST, and also between what He *said*, and what He *spake*, unless we allow His language to have *two* distinct senses, a *natural* sense, adapted to the apprehension, and calculated for the instruction of the *natural* man; and a *spiritual* sense, adapted to the apprehension, and calculated for the instruction of the *spiritual* man? If we reject this idea, the distinctions are involved in mystery and obscurity, because it is impossible to suppose that there can be any thing like *tautology* in the language of GOD: but if we adopt this idea, the distinctions are clear, the mystery is unravelled, and the obscurity gives place to a bright and cheering light, because in this latter case we are enabled to discern, that what JESUS CHRIST calls His *Word*, and what He *says*, has relation more especially to His *internal* meaning, or to the *spiritual* ideas concealed under His *external* expressions; and that what He calls His *speech*, and what He *speaks*, has more immediate reference to the *expressions themselves*, and to the *external* or *natural* images thereby conveyed. With good reason, therefore, might He press home to the Jews the awful conclusion, that they "*did not understand His SPEECH, because they could not hear His WORD*," since it must needs be impossible to comprehend the full force and meaning of the *external* language or *speech* of GOD, unless they were attentive to the *spiritual* affections and ideas involved in it, in like manner as it is impossible to comprehend the full force and meaning of the language of a man, whilst the mind of the hearer is intent only on the outward sounds, without attending to, and endeavoring to collect the true sense and purpose which those sounds were designed to convey.

With this view of the subject too, we are enabled further to discover the reason why JESUS CHRIST so frequently addressed Himself to His hearers in those remarkable and weighty words, "*He that hath ears to hear, let him hear.*" For it is ma-

* John viii. 43. † John xii. 49.

nifest that these words must needs have reference to something, which was not to be heard by the *outward* ears of the *material* body, or yet of the *mere natural* mind, since all those, to whom the SAVIOUR addressed them, had alike *ears to hear* His outward speech and language. If then there was nothing more contained in that speech and language, but what was expressed in the *letter* of it, why should the DIVINE SPEAKER still say to His hearers, "*He that hath ears to hear, let him hear,*" when yet He must needs be aware, that they all alike heard plainly that language and speech? But if that language and speech involved in it some deeper meaning than what the sound expressed; if it contained some *pearls* of heavenly wisdom, for which the *letter* served only as a *casket;* then we discover at once the propriety, the reasonableness, the Divine purpose, force, and mercy of the admonitory precept, "*He that hath ears to hear, let him hear.*"

It would be endless to point out all the passages in the Sacred Scriptures which bear testimony to this great truth, that they contain, under their varied history and *letter*, an *internal* and *spiritual* sense and meaning, perfectly distinct from what the history or *letter* itself expresses, and that this *internal* sense and meaning is what principally constitutes them the WORD OF GOD, and entitles them to the high and holy appellation of SACRED SCRIPTURES. But it ought not to be passed over in silence on this occasion, that JESUS CHRIST HIMSELF adverts to two historical facts, as recorded in the Books of Moses, in both of which, according to His own Divine declaration, there is contained and conveyed that *spiritual* and hidden wisdom of which we have been speaking. The facts are, first, *the miracle of the manna*, as related in the 16th chapter of the Book of Exodus; and, secondly, *the lifting up of the brazen serpent*, as recorded in the 21st chapter of the Book of Numbers, each of which, we learn from the authority of the GREAT REDEEMER, has respect unto HIMSELF, agreeable to what He teaches in John, chap. iii. 14, 15; and chap. vi. 31, 32, 33. Now if these two historical facts involve in them a *spiritual* sense and meaning, as they must needs do, whilst they are declared by the INCARNATE GOD to have respect to HIMSELF; and if this *internal* sense and meaning be not discoverable from the facts themselves, but is perfectly distinct from them, and could not have been known so certainly, had not JESUS CHRIST HIMSELF been pleased to unfold it; then surely a strong presumptive evidence at least is hence deducible, that every other historical fact, recorded in the same

Sacred Books, and by the same inspired Penman, is alike significative and holy, involving in it the same Divine testimony, and expressive of the same sublime and heavenly wisdom, though possibly the fact itself, as to its *letter* and history, may not appear to be stored and enriched with such important and valuable contents.

[*To be continued.*]

DICTIONARY OF CORRESPONDENCES.

[*Continued from page* 440.]

AFFLICTION, spiritual temptation, whereby man is regenerated. In an opposite sense, *affliction* means the perversion and desolation of good and truth in the church, and the miserable consequences thereof in another life. By *affliction* is particularly signified infestation by falses, and by *oppression* infestation by evils.

AFFLUX, differs from *influx*, in that it is an *exterior* reception of the truth and good proceeding from the Lord; whereas *influx* is the *interior* reception of the same. Good and truth, therefore, proceeding from the Lord, and received by angels in heaven, and by good men on earth, is properly speaking *influx*; but the same good and truth continuing its descent, and is received by the spirits of hell, is called *afflux*.

Afflux, also signifies the sphere proceeding from evil spirits, and assaulting the members of the *spiritual* church, while in a state of temptation; for such sphere operates upon them from without. At such times man is in *spiritual* captivity or bondage; for as to his interiors he is kept by the Lord in good and truth, but as to his exteriors he is urged by hell to what is evil and false. Hence arises a combat between the *external* and the *internal* man; and then the Lord, by *influx* through man's interiors, fights for him against the *afflux* of evil and the false from the hells. This combat is carried on, to the end that the *external* man may be rereduced to obedience to the *internal*, and thus *natural* things be made subject to things *spiritual*.

AFFRIGHT, or *terrify*, has more immediate respect to falses, than to evils; or to the understanding than to the will; for thus *terror* is distinguished from *fear*, the former being predicated of falses, and the latter of evils. When man is in a state of *spiritual* temptation, he perceives something of horror and dread; this is occasioned by a secret communication from evil spirits, who are

then endeavoring to excite his evils and falses, and who are themselves *terrified* and *affrighted* by the presence of divine truths from the Lord, which defend man from their assaults.

AFORE, or *before*, has respect to what is *internal* or prior, when the term *behind* alludes to what is *external* or posterior. In this sense, good is *before*, because *internal*, and truth *behind*, because *external*. It is said in Exodus xxxiii. 23, that Moses might see the *back-parts* of Jehovah, but not his *face* or *fore-parts*; by which is signified, that the Israelitish and Jewish nation saw the *externals* of the WORD, of the church, and of worship, and yet were utterly unacquainted with their *internals*.

AFRAID. *Fear* arises from many causes, but in general it originates in the *natural* man, particularly when a person is brought into a state of temptation, and the *external* about to be reduced under obedience to the *internal*. It appears at such times, as if all liberty, and even life itself, were nearly destroyed. This occasions extreme anxiety, attended with a degree of horror. See FEAR.

AFTER, or *afterwards*, in time, denotes a succession of state.

AFTERNOON, a state of intelligence verging a little towards obscurity. *Noon* signifies a lucid state, and *evening* an obscure state: hence the *afternoon* denotes a medium between both.

AGAG, king of the Amalekites, signifies the false arising from interior evil, which infests and opposes good affections. Of this kind were the falses of the Antediluvians, who perished; and similar also are the falses of evil genii now in the lowest hells.

AGAGITE, one principled in the false above described.

AGAR, the affection of the knowledges of truth in the *external* man. See HAGAR.

AGAIN. Whenever a word or sentence is *repeated* a second or third time in the scriptures, it is always for the sake of the *internal* sense, and denotes something *full* and *complete*, demanding the particular attention of the reader.

AGAINST, denotes contrariety of affection and state, both in the *spiritual* and *natural* world.

AGATE, one of the precious stones of the third order in Aaron's breast-plate, signifies the *spiritual* love of good. The *spiritual* love of good is charity to one's neighbor, and the *spiritual* love of truth is faith derived from charity. This good and this truth constitute the second heaven, the *internal* whereof is the good of charity, and its *external* the good of faith.

AGE, a complete state. When spoken of the church, it signifies its duration even to the end; but when used in relation to heaven and the Lord, it then signifies eternity. The word *age* is predicated in general of every church, but particularly of the celestial. It sometimes denotes the present world, and man's life therein; as also his eternal life in the world to come.

Ages of Ages, is used in the WORD to denote the successions of the different churches, which have heretofore existed upon this earth; and also the eternal duration of the *New Church*, which is now establishing.

From Age to Age, means from the establishment of one church to that of another.

The *consummation of the age*, spoken of in Matthew xxiv. and improperly translated the *end of the world*, signifies the end of the present Christian Church, when a *New* Christian Church, called the *New Jerusalem*, will descend from God out of heaven.

The different *ages* of man have different significations. His first state, from the birth to the fifth year of his *age*, is a state of ignorance, and of innocence in ignorance; this state is called infancy. His second state, from the fifth year to the twentieth, is a state of instruction and science, and is called childhood. His third state, from the twentieth to the sixtieth year, is a state of intelligence, and is called adolescence, youth, and manhood. His fourth or last state, from the sixtieth year upwards, is a state of wisdom, and of innocence in wisdom. They who die before they arrive at years of maturity, so as to be capable of judging and acting for themselves, which is generally about the *age* of twenty, are, after instruction in another life, all saved.

The four *ages* of the world, viz. the golden, the silver, the copper, and the iron, are the four general churches that have existed on this earth, namely, the first or the Most Ancient, which may be compared to morning, spring, and the east; the second or Ancient, which may be compared to mid-day, summer, and the south; the third or Israelitish, which may be compared to evening, autumn, and the west; and the fourth or Christian Church, which may be likened to night, winter, and the north. The same were represented by the statue seen by Nebuchadnezzar. After all these churches will succeed a fifth, viz. the New Jerusalem Church, which will be as a perpetual morning, a never ending spring, and an unclouded east.

AGONY, an interior pain occasioned by the deprivation of the liberty of one's life. When man is in a state of regeneration, he

is frequently permitted to fall into *spiritual* temptations; which is effected by evil spirits infesting him with evils and falses that tend to destroy the life of good and truth which he has received from the Lord. This is perceived by the person as an interior pain and *agony*, and is called the sting of conscience.

AGREEMENT, the union of the *internal* and *external* man, also of charity and faith; and in the opposite sense, of evils and falses. To *agree with the adversary*, means to remove evils and falses, whereby a perception of peace will take place in the mind, and the *internal* and *external* man act in union and *agreement*.

AGUE, or *cold fever*, is a disorder occasioned by evil spirits of the most malignant class, whenever it is permitted them to infuse their sphere in the impure substances of the human body. See FEVER.

All diseases whatever originate in the lusts and passions of the mind, and thus take their rise from hell. In general the following evils are the origins of diseases, viz. intemperance, luxuries of various kinds, and pleasures of a merely corporeal nature; also envy, hatred, revenge, lasciviousness, &c. &c. These vices destroy first the interiors of man, then his exteriors, and thus gradually bring on diseases, which at last terminate in death. All evil spirits have the power of inducing diseases, but with a difference according to the malignity of their disposition, and the degrees of evil in which they are principled. Yet it is not permitted them to flow into the solid parts of the body, such as the viscera, organs, and members of man, but only into his lusts and falsities, and thereby into such filthy and unclean things in him as belong to the disease.

Although diseases are occasioned by man's evils and falses, it is nevertheless proper that *external* remedies should be made use of for their cure; for with such means the divine providence of the Lord concurs.

AH! a term of lamentation for the destruction of good and truth in the church, and for fear of impending damnation. It is also used by way of reproach and derision, as in Mark xv. 29: "Ah! "Thou that destroyest the temple, and buildest it in three days; "save thyself, and come down from the cross."

AHA, a word of contempt and derision, implying a rejection of the interior things of the WORD and of the church.

AHAB, a wicked king of Israel, signifies the false from evil, which perverts and profanes the worship of the true God.

[*To be Continued.*]

ANSWER FOR CONSTANTIUS,

Who wishes to know in what sense we are said to be redeemed by the Blood of Christ. Also, the reason and necessity of Christ suffering the Jews to do unto him what they had done unto the WORD.

Those texts of Holy Writ, which have been relied upon to establish the doctrine of atonement, or vicarious sacrifice, have been drawn from the epistles of St. Paul, who being himself a Jew, intimately acquainted with the laws of his nation, falls readily into the practice of illustrating his new faith, by the rites of the old. In his epistle to his brethren the Hebrews, this practice is still more conspicuous, and in the ninth chapter particularly, the typical nature of the Mosaic law, is made manifest.

It is then evident that before we can accurately determine the meaning affixed to the words of the eminent apostle; we must, in the first place, cast a look at the Jewish law, on the sense of which the apostle so frequently rests the structure of his Christian Creed.

The JEWISH LAW may be divided into three parts, each excelling in importance according to its degree of dignity. First, the *LAW OF GOD*, given immediately to the people, or *decalogue*. Second, the *CIVIL LAW*, or as it may be termed, literally, the *Law of Moses*, being given by the command of God, to the people, intermediately by Moses. And third, the *RITUAL* or *ceremonial law*, which was to be constantly in the view of the Israelites, merely to fix their attention.

The decalogue, being pure spiritual laws, applicable to all times and places, from everlasting to everlasting, in time and in eternity, were the supreme law of all, having prevalence over the others; and the breach of them punished eternally. The civil laws, which regarded the temporal estate of this nation, were not of so strict an obligation, temporal punishments being prescribed for the breaches thereof. The ceremonial law, was the symbol or type of the others, intended to fix the minds of a people, naturally idolatrous, on holy things. From hence we may easily conceive, how little value there was in these rituals, when the weightier matters themselves were left unperformed by the Jews; as the case was, at the coming of our Lord.

The rite of circumcision, the rite of the passover, the rite of the scape-goat, were in themselves, considered exclusively, but vain and dead works, and as such derided by our Lord and his apostles; but as *representing* the repentance for sin, the vow of

future obedience, and the promised mercy in consequence, by Jehovah God, these rites became altogether important parts of the Jewish institutions. Nor were sacrifices of any account in atonement for sin, without previous repentance and reformation of life; for the Jewish prophets constantly urge the people to do the divine law, in order to avert impending judgments from their nation; but the people, unfortunately for themselves, preferred a reliance on the blood of bulls and of goats.

The blood, in the Leviticals, is called the life; hence it is with peculiar propriety, that St. Paul, holding to his national idioms, saith that "the blood of Christ cleanseth from all sin;" that is, as St. Paul would have expressed the sentiment in our time, the *life* of Christ cleanseth from all sin; the same principles of life, consisting in the same charity and faith, received into the understanding, and adopted by the will of man, as the only sure and infallible rule of life is, as this apostle saith, the certain means of cleansing from sin; but it is not the mere belief in the death of the Lord, the arbitrary imputation of his merits through that belief, and that he died as a vicarious offering for the sins of men, without repentance and reformation on their part. It is thus we find that the Jews, at his *first coming*, and the old Christian Church, at the *second coming* of our Lord, are exactly in the same predicament—trusting in the *external* rite for their eternal salvation; renouncing all belief in the saving influence of the divine life, founded on obedience to the precepts of the divine law!!

The second part of the query is to be explained by observing, that the Jewish law had, as to them, a *literal* relation only. The coming of the Lord was a part of THE PROMISE made to Abraham, and afterwards renewed to his posterity. At his coming the essential, or divine part of that law, was neglected, nay, contemned, so that HE who was himself all truth, was crucified by them, thus committing and consummating, by an *overt act*, their rebellion and treason aforethought against the Divine Majesty, which act becomes the legal justification of that dreadful sentence of condemnation, pronounced on the Jews, of the faithful execution of which the records of history give us ample information. Thus did our Lord fulfil all righteousness, or, as more truly expressed, all justice, and all that the scriptures had said concerning HIM; equally affording to the Jews, and to the Christians,

the highest evidence of the sacred nature of the truths of the Old Testament, and also of the New, thereunto added by his own special revelation.

"Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! The WORD of the Lord is against you: O, Canaan, the land of the Philistines, I shall even destroy thee, that there shall be no inhabitant." *Zephaniah*, ii. 5. T.

The doctrine of Christ's atonement, as it is generally understood by the Christian world, necessarily implies a *plurality of persons* in the Godhead, and that Jesus Christ is not the only God; but that there is a Father distinct from and *superior* to him, who breathes out vengeance against the whole human race, and cannot be reconciled to them without the unmerited sufferings and cruel death of an innocent person, *even of his own Son!* This, we will be bold to say, is *representing* the God of mercy and compassion as worse than MOLOCH himself, who was content with the sacrifice which his devotees made of their children, without having recourse to the offspring of his own loins to gratify his insatiate lust of blood. Yet, (horrid thought!) such is the God that modern Christians worship, and such the grand principle of their false theology.

It is the plain doctrine of scripture that Christianity is founded on an acknowledgment of *one* God, on faith in Jesus Christ, who is that *one God*, and on REPENTANCE, or a life according to his commandments. These are the fundamental constituents of the Christian religion, into which the idea of vicarious sacrifice and atonement, as generally understood, cannot possibly enter, and with which it cannot by any means be reconciled. For if it be once admitted, that redemption consists merely in the sacrifice and atonement of Christ, as a mean whereby the wrath of the Father was appeased; and if, in order to be justified and saved, man needs only to have faith in the merits and righteousness of the Son of God; how natural is it to conclude, that actual repentance is a vain, unnecessary, if not a dangerous work; seeing that redemption is already finished by the passion of the cross, and man's salvation already accomplished, without the necessity of his co-operation! The danger that naturally arises from such a doctrine as this, is too evident to need pointing out to any person of sober reflection; for thus all the precepts in the WORD,

relating to love and charity, to newness of life, repentance, and regeneration, would be of no more real use to man, than so many pages of blank paper.

"But," our objector will say, "what then is meant by the suf-"ferings and death of Jesus Christ? If they were not to satisfy "the vindictive justice of the Father, by bearing in his person "the punishment due to our offences; what was their end and "design?" To this we answer, His sufferings and death were the necessary means of effecting the work of redemption, which consisted, not in any atonement for the offences of others, for it is neither agreeable to the laws of God or man that the innocent should suffer for the crimes of the guilty; nor in the appeasing of any wrath which God the Father entertained against the human race, for no such wrath ever existed; but in a real subjection of the powers of darkness, those evil spirits of hell which began to predominate over the whole universe, and which, if not checked by the omnipotence of the Lord's divine arm, would not only have prevented the future salvation of mankind, but would also have so far gained an ascendency over the very angels in heaven, as to deprive them, first of their integrity, and then of their supreme felicity; for all evil is of a *contagious* nature, and can be resisted by *none in the universe*, but the Lord alone. Wherefore it became absolutely necessary, in order to preserve the heavens in their state of purity and happiness, and to deliver the church on earth from the assaults of hell, for *Jehovah God himself* to come down among men, to clothe himself with human nature, and in his own divine person work out redemption. This he effected by permitting that Humanity, which he received from the Virgin Mary, to be assaulted with temptations from evil spirits, in which he fought against them, and by his own power conquered and put them to flight. Every *external* suffering in his body *corresponded* with some *internal* temptation from hell, and was in fact a consequence thereof; for all the stripes, buffetings, and contempt he endured, and which were inflicted upon him by the Jews, did not solely originate with them, but they treated him in that manner in consequence of being instigated thereto by evil spirits, with whom they were in spirit associated. Hence we find him sometimes rebuking the devils, and sometimes their associates, the Jews.

But the manner of fighting in spirit, is different from the mode practised by men in the *natural* world. When our Lord was buffetted, he did not return a *similar* assault, and in *that manner* con-

quer; but he with patience submitted, either holding his peace, or simply saying, "Why smitest thou me?" Yet even this submission in the *external*, *corresponded* to a complete victory in the *internal*; and while a single Jew apparently triumphed in the flesh, in the spirit a whole legion of devils was put to flight. So at the time of his crucifixion, instead of delivering himself by the weapons of this world, or miraculously coming down from the cross, he only says, "Father, forgive them, for they know not what they do." Yet even then his patient submission to the death of the cross, *corresponded* to his complete victory over all the powers of darkness; and (what is wonderful to contemplate, but incredible to the merely *natural* man!) the moment in which the Jewish nation vainly triumphed in the death of our Lord's *material* body, that very moment he glorified his Humanity, vanquished all the hosts of hell, completed his triumph over every *spiritual* enemy, and restored to the church on earth, as well as to the universal world of spirits, that liberty of which they had heretofore been deprived.

Such then was the end and design of all our Lord's sufferings and death, and such the nature of redemption, which was effected by *Jehovah himself*, whose essential Divinity is called the Father, whose Humanity is called the Son, and whose powerful Operation is called the Holy Spirit. M. K.

TO THE EDITORS.

GENTLEMEN,

As you have undertaken, in your new Magazine, to explain the most dark and difficult passages of scripture, I beg leave to ask what is meant by "*The lame and the blind that were hated of David's soul.*" 2 Sam. v. 8.

Your constant reader, W. R.

The *lame* denote those who are in evils, and the *blind* those who are in falses. They are said to be *hated of David's soul*, because they are in direct opposition to the Lord, who is there represented by David. Not that the Lord hates any man, let him be ever so wicked; for he being pure love and mercy, cannot but love all, and therefore the Scriptures with peculiar energy declare, that "his mercy is over all his works." But it is so expressed in the *letter* of the WORD, because the wicked, when they meditate evil against the Lord or his church, and when the punishment of their crimes recoils on their own heads, imagine that the Lord inflicts that punishment, and thus that he bears hatred towards them: whereas the truth is, that the Lord only permits them to be punished, in order to prevent them from running into greater enormities, whereby they would not only injure and distress the righteous, but would also in the end precipitate themselves into more direful torments.

In verse 6 of the above mentioned chapter, it is said, that *except David take away the blind and the lame*, he cannot enter into the city of Jerusalem, nor take the strong hold of Zion. That this ought not to be confined to the *literal* sense, is evident from the very words themselves; for how could the *literally* lame and blind defend a city or a fortress? Of all the persons in the world, one would think such would be the most trifling impediments. But when the passage is taken *spiritually*, then indeed they are the most formidable opponents; for what is it that prevents a member of the church from becoming a *celestial* man, but the *lame* that have taken possession of the strong hold of *Zion*, or the *evils* that occupy his *will* and his *affections?* And what is it that hinders him from becoming a *spiritual* man, but the *blind* that fill the city *Jerusalem*, or the *falses* that darken his *understanding*, and thereby prevent him from *seeing* genuine truth? These are the lame and the blind, which are said to be hated of David's soul, and shall not be suffered to come into the house of God. M. K.

TO THE EDITORS.

GENTLEMEN,

Having found much satisfaction in the perusal of your new Magazine, and believing your explanation of the passages in scripture, given in your former numbers, to be consistent wih the *internal* sense of the holy WORD, I beg the favor of an explanation of those words in the 12th chapter of the 2d book of Sam. the 30th and 31st verses, where (after speaking of David's having fought with Rabbah and taken it) it is said "He took their king's crown from off his head, "(the weight whereof was a talent of gold, with the precious stones) and it was "set on David's head: and he brought forth the spoil of the city in great "abundance. And he brought forth the people that were therein, and put "them under saws, and under harrows of iron, and under axes of iron, and "made them pass through the brick-kiln: and thus did he unto all the cities "of the children of Ammon."

Wishing that your spirited endeavors for the promotion of the New Church may be crowned with success,

I remain, Gentlemen, your constant reader,
A MEMBER OF THE NEW CHURCH.

In order to understand the *internal* sense of the above passage, it is necessary to remark, that David represents the Lord; the Ammonites those who falsify the truths of the WORD; and the city in which they dwelt, doctrine formed from its *literal* sense, without any respect to the genuine truths of its *internal* sense. By *David's taking possession of the city Rabbah*, is therefore understood the right interpretation of those passages of the WORD which are written according to appearances; by which means genuine doctrine is restored to the church, and the true sense of scripture preserved from the violation of those, who ground all their reasonings upon the mere appearances of the *letter*. By *taking the king's crown from off his head, and setting it on the head of David*, it signifies, that all the goods and truths of the *literal* sense of the WORD, which before seemed to countenance the false doctrines

of the Old Church, are now clearly and plainly perceived, by the light of the New Church, to make nothing in favor of their erroneous interpretations, but wholly to center in the Lord alone, represented by David, from whom they proceeded, and to whom they again return. The *weight of the crown being a talent of gold, with the precious stones*, signifies that the *literal* sense of the WORD, which those represented by the Ammonites falsify, contains pure celestial good, from which are derived all *spiritual* truths. A talent of gold signifies celestial good, and precious stones denote *spiritual* truths, both manifest in the *literal* sense of the WORD. By *bringing forth the spoil of the city in great abundance*, is signified the vastation of those, who being in possession of the WORD, had confirmed themselves in evils and falses, by a misapplication and perversion of its sacred contents. By *bringing forth the people that were in the city, and putting them under saws, and under harrows of iron, and under axes of iron, and making them pass through the brick-kiln*, is signified the destruction and damnation of those who falsify the WORD, and thereby confirm themselves in evils of life and falses of doctrine. The punishment inflicted upon them being with instruments of iron, denotes that they were principled more especially in falses; for iron in the WORD signifies truth, but in the opposite sense, as here, it signifies falsehood. And as every evil carries with it its own punishment, so does every false; wherefore our Lord, speaking to Peter, says, "All they that take the sword, shall perish by the sword," Matt. xxvi. 52. The brick-kiln signifies self-derived intelligence, which is the parent of all false-doctrines; it is for this reason that the people were likewise made to pass through the brick-kiln. By *doing so to all the cities of the children of Ammon*, is signified the utter destruction of every heresy originating in the *literal* sense of the WORD falsified. And as this is necessary to be done, in order that the New Church may be fully established, therefore at the conclusion of the above passage, the following words are immediately added, *So David and all the people returned to Jerusalem*. M. K.

TO THE EDITORS.

GENTLEMEN,

What a wonderful (I had almost said ineffable) blaze of light have you been the medium of pouring into my dazzled but delighted mental optics. I know that you claim no merit to *yourselves*, being but instruments in the hand of that God, whom I love with a tenfold ardor, since I have obtained a glimpse of his true, his lovely, engaging character. I daily thank him, for thus opening my eyes to the wonderful things contained in his Holy Law, and feel ten times the inclination to renounce evil, and live a good life, that I ever did before. Go on in the glorious work you have undertaken, and I feel assured that your Heavenly master will prosper you *here*, and enrich you with happiness *hereafter*.

You would much gratify many of your readers within the circle of my acquaintance, by explaining the *internal* sense of a historical fact, recorded in the second book of Samuel, chap. xxiv, v. 2. 10, 11, 12, 13, 14, 15.

Yours, &c. MANLIUS.

The passage alluded to by our correspondent, is concerning the offence of King David, in *numbering the children of Israel;* which act *appears* to have been a most heinous crime, and one which required an extraordinary degree of chastisement. But wherein the crime lay, is not easy to discover from the mere *literal* sense. Neither does it seem agreeable to the laws of justice, that any one should be punished for taking the number of an army, which one would think is an act not only justifiable, but absolutely necessary to be done. We may therefore be assured, that so heavy a judgment, as the destruction of seventy thousand men, would never have been permitted to fall upon that people, unless the numbering of the tribes had implied the most consummate wickedness on their parts, as well as on the part of those whom they represented. Let the *internal* sense explain how this is to be understood.

"King David said to Joab the captain of the host, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. And after David had numbered the people, the word of Jehovah came unto the prophet Gad, saying, Go and say unto David, Thus saith the Lord, I offer the three things; choose thee one of them, that I may do it unto thee. Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or shall there be three days pestilence in thy land? And David said, Let us fall into the hands of Jehovah. So Jehovah sent a pestilence upon Israel, and there died of the people seventy thousand men."

The *tribes of Israel* represented all the truths and goods of faith and love. The *numbering of them* signified the arrangement and disposition of those truths and goods, which are constitutive of the church in man; and as this arrangement and disposition can only be effected by the Lord, to whom alone the disposal of all things both in heaven and the church belongs, therefore David's numbering the people was a most grievous offence, because it denoted the evil of man's nature, in attributing to himself every thing good and true, and thus from a principle of self-righteousness interfering with the operations of the Lord's divine providence in the work of salvation. The consequence of which is, that man then thinks he merits Heaven by his own works, and the good things which he does of himself; whereas all the good which proceeds from man, is in itself evil; and it is impossible for a man to resist evil from himself, for this would be resisting evil from evil; when nevertheless evil can only be resisted from good, that is, from the Lord. Man, however, may and ought to resist evil, and do good, *as of himself*, yet at the same time acknowledging that it is the Lord in him, who operates by him.

There are three plagues, or evils, which fall upon those who claim to themselves any thing good and true, and who suppose, that by their works they merit Heaven. These three plagues were represented by the three things proposed to David for his choice.

The first is, the *seven years of famine*, by which is signified the total defect and loss of the goods and truths of faith and love: for as bread, food, wheat, barley, oil, wine, and other fruits of the earth, signify the goods and truths by which the spiritual part of man is nourished, so a famine, or defect of such things, must necessarily denote the deprivation of all that is good and true. The second plague proposed was, *three months flight before their enemies*,

by which, in the *internal* sense, is signified continual persecution or infestation by evils and falses. They who attribute to themselves any thing good and true, are incapable of combatting against the evils and falses which arise from hell; for these, in the *spiritual* sense, are the enemies before whom they fly, and who give them no quarter.

The third plague was *three days pestilence*, which signified the vastation and consumption of all the goods and truths which they had received from infancy. By David's choosing the pestilence, in consequence whereof seventy thousand men died, was signified, that all the truth of faith, and all the good of love, would be destroyed among the Israelitish and Jewish people; which also came to pass, when they rejected and crucified the Lord, from whom every good and truth is derived. *Three days* signify what is full and complete; so also does the number of men that died, viz. *seventy thousand*. M. K.

EXPLANATION OF MARK IX, 43.

A correspondent requests an explanation of what the Lord meant where it is written in Mark ix. 43, &c. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to be cast into hell into the fire that never shall be quenched, &c. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell into the fire that never shall be quenched, &c. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm never dieth, and the fire is not quenched." We shall endeavor to explain the above in the way and manner this scripture has been opened to our understanding without regard to science or natural instruction. The WORD of the Lord in its inmost contents or *spiritual* sense breathes forth nothing but mercy, nor is any thing to be cut off but that which offends or hinders our conjunction with the Lord, who is essential love and essential wisdom, and consequently essential life. Mankind in a state of reformation or conversion, which is a state *preceding* regeneration, are but in the appearances of truth, and are apt to suppose that goodnesses and truths are their own, and attribute to themselves a degree of merit; but in the course or process of regeneration we are led to perceive, that the ability to do good is not of ourselves, but of the Lord; and that to suppose otherwise offends or hinders our conjunction with the Lord, who is essential life; therefore we are to cut off that hand or remove propriety, [selfhood] that we may be conjoined to the Lord.

"And if thy foot offend thee," &c. Foot corresponds to the *external* of man: whatever therefore in the *external* man, such as evil concupiscences and affections, that hinder us from coming into conjunction as above, are to be removed.

"And if thine eye offend thee, pluck it out," &c. Eye corresponds to understanding, and signifies intelligence: if we therefore suppose that the knowledge of truth and goodness is of ourselves, this also offends or prevents conjunction; therefore it is to be plucked out or removed, that we may attain unto true illumination, and so enter into the kingdom of God; and it

appears very manifest to us, there is no other way of entering into life but maimed, halt, or blind: for we are not life itself, (that is, love and wisdom, or goodness and truth itself) but organs of life, or organized forms capable of receiving life, that is, love and wisdom, or goodness and truth, from the Lord. If we suppose we are perfect in ourselves, our state is not changed, and we are in self-love, the fire that never shall be quenched: but if through the divine mercy we put off self-love and submit ourselves to the Lord, and acknowledge that the ability to do good and to think true is from the Lord, then are we in truth that has its essence from good.

"For every one shall be salted with fire, and every sacrifice shall be salted with salt;" or according to truth grounded in the rational principle, agreeable to what is written in the cxviiith psalm: "God is the Lord that sheweth us light: bind ye therefore the sacrifice with cords even unto the horns of the altar." Thus we have endeavored to explain it in the simple way and manner it appears to us; and if it should be profitable to our correspondent, or any of our readers, we are satisfied. N. J. J.

FOR THE HALCYON LUMINARY.

DISSERTATION ON THE ADVANTAGES OF REVELATION.*

[*Continued from page* 452.]

Independent of the reflected light the Greeks enjoyed from the Temple of Jerusalem, they had the benefit of another kind of Revelation, derived from the ancient church, which was antecedent to the Jewish. The knowledge of *correspondences*, or as more generally termed by the classic writers, Hieroglyphics, was the medium through which Divine things were brought to the level of ordinary apprehension, in that ancient church: from which the learned Greeks drew rich stores of moral knowledge, and conveyed and taught it afterwards in their own country. The magnificent temples, the superb cities, the great canals and pyramids, a well cultivated country, a well policed people, and all the indications of a just and solid government, existed under the influence of this secondary form of revelation. We are thus led to notice the appropriate accuracy with which Egypt is always given, among the inspired Jewish writers, as the type of science, and of which Orpheus and Homer availed themselves, in their fine compositions, with extended latitude.

"Thus farther from the fount, the stream at random strayed."

* The reader may perceive that this part of the dissertation should have *preceded* that published in our last number. We discovered the mistake too late to rectify it: and can only apologize to our readers, and our attentive and scientific correspondent. EDITORS.

Whatever were the advantages the Greeks thus enjoyed from the second and third revelations of Heavenly truth, we are not to suppose they were the result of inadvertent circumstances, and not through the regular prescience of a just and regular order. For it would be preposterous in theory, and erroneous in effect, to suppose that the Jews alone were the only subjects of benefit in this case. The Jews, it is true, were called the chosen people, because unto them were committed the Oracles of God—a high favor indeed, and unspeakable honor, thus to be called, as it were, to the right hand of Omniscience. But it does not follow that they were alone to be benefitted. No! those gifts of Heaven were also a light to the Gentiles, who were, as well as Jews, equally objects of Heavenly regard. But we find in the natural character of the Jews a sufficient reason for this apparent preference. This people were uncommonly tenacious of their own customs, laws, and manners—indeed, their firmness, or rather obstinacy, in this respect, is at this day a matter of admiration; whether we contemplate the posterity of Abraham, either in the line of Esau or of Jacob, they are still the same people in all fundamental principles—hence the evident cause why to them, particularly, were committed the Oracles of God.

Whatever advantages the Greeks may have unconsciously derived from Divine Revelation, they were certainly, in their fullest extent, transferred, at subsequent periods, to the Romans. Who can compare the sentiments of Marcus Tullius Cicero on religion with those of his cotemporaries, deprived of the same opportunities of acquirement, without being struck with the contrast? The Romans had very definite ideas of human virtue, and though, with them, as with us, it was rather of the head than the heart, more in the understanding than in the will, yet we cannot doubt that its influence on their minds was very great: the charms of virtue, mixed and blended as they were in clouds of superstitious ceremonies, were forcibly recalled to the memory of all the citizens by the daily sacrifices, shows, statues and festivals, of their pagan worship. A standard of perfection was established, imaginary it may be called, but sufficiently correct, at those times, in the absence of better, for the purpose of appeal, by the real patriot of the Senate, when opposing the selfish schemes of political hypocrites; or, by the oppressed obscure citizen, unversed in the municipal code, but conscious, at all times, that the laws of equity, formed for every possible case, are in force at that invisible tribunal, where the rich and the poor are equally judged by HIM, who cannot be deceived.

It is a pleasing retrospect, for those who feel the *internal* force of revealed law, to observe the effects produced wherever it has been recognized, even in the *external* natural world. In the course of these remarks notice has been given of the prosperous condition of ancient Egypt, of Jerusalem, of Greece, of Rome, which now brings us to the era of Christian Revelation, from whence we shall see that the power of Truth is the same, yesterday, to-day, and forever.

It appears necessary to begin with a remark for the better elucidation of this subject, which otherwise would more agreeably be passed over. Christian Revelation hath had from the beginning, two kinds of friends, who may be thus described: One kind, whose understandings were so fully impressed with the truth and goodness of the doctrines of Christ, that they may be said *literally* to have forsaken all the worldly benefits to be derived from *spiritual* things, and followed their master. The other kinds were those whose purpose was to serve both God and Mammon, and who were attracted by the loaves and the fishes. The first looked for their chief reward in Heaven, because their master's kingdom was not of this world. The last, kept their thoughts more on the present. Both were needful for the establishment of the gospel, and each had his reward. The first class are chiefly unknown on the pages of history, but not a few of the second are in the enjoyment of much celebrity. The raging violence of such sectarians, gave much occasion of offence, to those who had not beforehand calculated the force of self-interest, working its way under the presumed sanction of sacred authority. But the wrath of man shall praise him. Sects were upheld, places of worship were erected, and the violence of rival hatred appeared to supply the place, among contending sectarians, of the regenerate affections of peace and good-will. Rome had established a wide authority, which soon became a womb for the Christian faith; and the horrors of war, and the evils of foreign domination, became the means of propagating amongst men one of the greatest blessings of Heaven.

As soon as the light of the gospel became conspicuous over the western empire, mankind in that quarter became better acquainted with the nature of social order, and the laws for its security. The Christian, who saw nothing in the revolutions of nations but the mere transfer of power and property from one hand to another, could not have been easily engaged in schemes subversive of the peace and order of society. The Christian knows full well, that

every mode of ameliorating society, except by the *internal* regenerating power of divine truth and moral obligation, is a vain thing. Sultan after sultan may be immolated daily on the altar of popular hopes, but what does it avail to a people? Let experience tell. My kingdom, says the Redeemer, is not of this world. Seek first his kingdom and righteousness, and all things necessary shall be added thereunto, says the *letter* of the gospel. The reason of this is plain; all good government rests upon the principles of justice taught us by Revelation; the principles of justice ought not only to live in the laws themselves, but in the bosoms of those on whom they are to operate; this induces a solid and regular state of society, favorable to the production of property, and the consequent enjoyment of all the comforts annexed to it; *literally* fulfilling the scripture, *all things necessary shall be added thereunto.*

The civil power having obtained from the ecclesiastical authority, a sanction which it had antecedently obtained by the means of an armed force, began to turn its attention from the warlike to the peaceful sciences. This was the first grand triumph of Christian Revelation.

The appeal to arms, to force the law of Bautes, was exchanged for an appeal to the conscience, to the reason, the law of the spiritual-natural man. However feeble and uneducated this reason may have been in its infancy, it was still a grand improvement on pre-existing circumstances. Kingdoms were enlarged, by matrimonial alliances and amicable concessions, the advantages of trade and reciprocities thereby extended, and the chances of war numerically lessened. Enemy tribes became constituent parts under the same sovereign, thus politically burying their selfish animosities forever.

When once the benefits accruing from the establishment of the Christian Revelation had been felt, acknowledged, and had gained a prodigal patronage; avarice and ambition seized on the pontifical insignia, and the monopoly of faith became the object of zealous attention. The providence of God, resisting the designs of the traffickers in holy things, protected the reformed establishments, whose power, as if it were to prevent such an aggregation of authority in future as had formerly occurred, was subdivided, under the new order of things, into many separate sects; a circumstance which, it is presumed, will render opposition to the doctrines of the New Revelation of genuine truth less powerful.

The policy of Hell devised the Inquisition; the policy of Heaven devised the art of Printing. The result of the long and

mutual struggle of these two powers has ended in favor of the latter. Glory to the LAMB that was slain!

It it impossible, on the first view of the History of the Christian Church, by Mosheim, or any other of the writers thereon, not to be painfully struck with the dreadful contests that have arisen from time to time among its theologians. Let the superficial infidel beware how he construes this state of things; let him not be deceived by appearances. In the Church of Christ there is not only flesh and blood, but bones and excrescences of various sorts—all useful in their proper places of their mystical body; nor can one say to another, I have no need of thee.

There is a class of men, who, scared by the conflicts just mentioned, as well as careless of rules which militate against the suggestions of sensuality and selfishness, have adopted, like some Athenians in the time of St. Paul, the worship of an unknown God. This class profess simple *deism*, placing Christianity itself and its glorious Revelation entirely at nought. These men are not so ingenious as the Athenians were, who confessed their ignorance of the Deity, in which they nevertheless pretended to believe. An enquirer can have no reason to doubt, that a God unknown is the same in fact as no God at all.

Why did the Lord Jehovah assume from the Virgin a human form and natural existence? That the WORD of truth might become flesh and dwell among men—that the arm of Jehovah, that is, his Divine Wisdom, should descend thereby to a level with their human state, and by an actual and immediate contact as it were with this lower world, afford them the means of regeneration. He explained, and still explains, his own character, his own attributes, his own laws, to his faithful followers; for the God of the Christian Church is not, with his disciples, an unknown God. Let us then carefully discriminate between those of the Church, who may have fallen into errors involuntarily, which errors are of the head, not of the heart; those who have erred through the deceitfulness of sin, whose hearts are depraved, and infect their understandings; and lastly, those out of the church, who profess to worship, like the Athenians, an unknown God. T.

[*To be Continued.*]

The Laws of the Jewish Church, notwithstanding the cessation of their authority in the *letter*, are yet the sacred Word of God, on account of the *internal* sense which they contain.

A. C. 9210, 9259, 9349, 10637.

From Poulson's Advertiser.

AN ESSAY ON THE NATURE OF LAWS,

BY A LAYMAN.

(Continued from page 461.)

CHAPTER V.

Man, the mere natural, uninstructed, uninformed man, can see nothing of *causes;* his vision is limited to *effects* alone. Neither can the bodily eye of the intelligent man penetrate beyond nature.

To get into the reasons of things, it is needful to mount into the *spiritual* world, by means of intellectual light, or vigor of understanding.

For every inferior thing can be intellectually comprehended by superiors only.

The whole visible physical world is manifestly an *effect;* for we see it has not power to move itself.

The earth cannot revolve on its own axis of itself; neither can the sun warm it, or elevate it of himself, or by any independent power of his own. Vegetables grow, not from an *external* visible cause; but from an *internal* propelling power. The same is true of Man, and of Brutes.

The uniformity and regularity of action in physical bodies, proves a *law and laws of action;* for if there were no *rule* or *law*, the *actions* must needs be *irregular.*

Now the rules applied to physical bodies are merely natural or physical, for they must needs be similar, in order to be accommodated to the subject. Therefore, even physical laws are, of themselves, inactive.

Moral law is the guide, as it is the superior, of physical law; therefore, he who *possesses* most of *moral law*, in *heart* and head, understands nature best. Moral law applies, as said above, to living beings alone; physical law only to inert subjects: and *Life* is *central; Nature* is *circumferential.**

The intelligent moral man views nature from within, as well as from without. The immoral man views it from without only; or if he views it with some light of intellect, still he sees it not from the true ground; a ground of goodness; consequently he views Creation not as GOD formed it, but as his suppositions and fancies suggest to him.

Hence has arisen so many *Atheists;* so many Infidels; of various denominations.

* *Will the reader permit himself to be recommended to the perusal of the First Volume of the Fool of Quality—pages* 124, 125 *and* 140?

What is living is necessarily central to what is dead; and the centre always commands the circumference.

Life has nothing in common with death; neither matter with spirit. *Soul and Body* are ESSENTIALLY DISTINCT.

Both in the moral and physical worlds, the subjects of central operation, in order to be denominated orderly, and estimated accordingly, must possess a due fitness, and a certain passiveness to the operations of their respective centres.

In order to judge of the fitness or unfitness for use of any physical body, we are obliged to apply the rule of knowledge or intellectual light; without which we cannot form any decision whatever; for an infant, an ideot, or a person of deranged mind, is incapable of forming a just estimate. A piece of gold, or bit of brass; a pebble, or a diamond, would prove alike in value to such.

Hence again we see that matter is judged of by *spirit*, and not *vice versa*.

As in the natural world there is the difference of inferior and superior, sweet and feculent; fit and unfit; so it is in the moral world.

The rule still advances in that world; inferior virtues are judged of by superior; intellect itself is judged by the higher power of goodness; for as intellect is only valuable so far as it leads to goodness; so goodness itself is only so far good as it agrees with and approaches to the centre of goodness—THE LIVING GOD HIMSELF.

Man, therefore, is only then truly man, when he lives in the order of Creation. When he recedes from the centre of moral life, his powers lessen; he recedes then towards inert physical existence, and descends to the nature of a beast; of a wild, untractable, unteachable beast. Coercion then suits him as a slave; the slave of his passions. Whips, chains, and prisons, are then fitly adapted to him.

[*To be continued.*]

All the miracles which were done by the Lord on earth, had a *spiritual* application, and hence were *significative* of things done to the *blind*, and *lame*, the *leprous*, the *deaf*, the *dead*, the *poor*, in an *internal* sense, it is from this ground, that the *miracles* wrought by the Lord were divine as also were those from himself which were wrought in Egypt, in the wilderness, and on other occasions as recorded in the WORD. *A. C.* 2383.

TRUE STATE OF
THE PRESENT CHRISTIAN CHURCH.

[*Continued from page* 456.]

Thus have we answered the objections, and shown in a brief manner the meaning of the inspired and truly enlightened writer in those scriptures; and also what is meant by the Trinity: but perhaps this will be too deep for thy comprehension at first reading; yet, my dear friend, let me intreat thee in love not to despise it; for it containeth the great mystery of God, which is well worth thy labor to endeavor after, and pray for: but be not satisfied with a speculative knowledge, for that is not the wisdom which is from above: all divine wisdom has its birth within; not a notion in thy head, but a principle of thy life arising from that fountain of light and life which must be opened in thy soul, in consequence of thy being baptized as above; and thy faith, not barely a notion, but a divine desire kindled within from a spark of heavenly fire; therefore there can be no divine knowledge without a new divine life raised from that union of the human and divine nature.

We have already hinted, that the church, in consequence of this doctrine of three gods, or three distinct persons in the Godhead, speaketh very strangely, darkly, confusedly, and contradictorily. Thus the Father is represented as an angry, wrathful being, incensed and enraged against his offspring, his beloved creatures, for their disobedience to his laws, which he has given them from his sovereignty; and that he is inflexible, infinite in justice, and vindictive, as not knowing how, or being capable of shewing mercy.

The Son, or second person in this Trinity, is set forth as full of mercy, compassion, and love; as if they were of different minds and contrary to each other: but each of these acteth by the same *spirit*, called the third person.

In regard to man's salvation, this jumbling confusion and contradiction increaseth; for we are taught that the Son is so opposite to the Father, that he, in infinite mercy and love to fallen man, voluntarily offered himself unto his enraged Father to become a sacrifice to his wrath, hot displeasure, and vindictive justice, and bear all that weight of infinite and eternal misery which the Father intended, or seemed determined to inflict on man. Here the Father is represented as receding from his purpose and determination; and agreeth that man should be saved; is prevailed upon to accept the Son's offer; but as he cannot show mercy without

having full satisfaction, (which is no mercy at all) the Son must become man, take the human nature upon him, that he may be capable of suffering, in order that the Father might (as it were, have revenge) punish man with a punishment of an infinite nature, and then have mercy upon him.

It is also declared and delivered as a sacred truth, that if the Son of God had not suffered, to appease the Father's anger, fiery indignation, hot wrath, and displeasure, burning against man for his disobedience, none of the human race could possibly be saved; but that all must, in consequence of their thus displeasing the Father, (and not the Son) be consigned and cast into eternal and inconceivable misery; and that it is solely and entirely for the sake of the Son's sufferings, that the Father permits any to be saved. This, absurd and false as it is, is the doctrine of the present church; and as it is founded on the belief of a Trinity of gods, these are as pillars to support most of its divinity.

But again: This suffering of the Son is called an atonement and satisfaction, in that he atoned or appeased the Father's wrath; so that having punished his dearly beloved Son instead of his creature man, he became reconciled to man.

This is big with contradiction and absurdity, and still confirmeth what has been before implied: that is, that it is impossible for God to show mercy or forgive; for the very conception of his being inflexible and infinite in justice, excludeth every idea of mercy; therefore, according to this, it must be contrary to the nature and property of God to show mercy, to have the least pity, compassion, or love; for if he had, he could not be pleased and satisfied with the suffering of his own Son; for, instead of forming any conceptions of mercy and love, it begets the strongest ideas of hard-heartedness and cruelty, that a Father should be pleased with the blood of his own Son, and put him to death in the most painful and tormenting manner: yet it is well known, that doctrines of this nature are almost daily delivered among us by those who call themselves gospel-ministers.

But thou, my dear friend, who art a lover of the light, consider well, whether this is truth, or whether it is falsity, and the greatest violence done to the truth; causing fearful anguish, perplexity and despair in the hearts of men, and part of that desolating abomination that was to come upon the truth, and immediately precede the downfal and destruction of the kingdom of darkness, set up instead of, and called the church.

We know and declare by internal evidence, as well as by external manifestation, that the nature and property of the one Lord God, who is the Creator, Lover, and Redeemer of the world, Christ Jesus, is ever to have mercy; and his goodness is immutably and eternally and freely flowing forth, as the beams and benign influence of the temporary sun.

Now, what man, that hath any true light, is there, that doth not clearly see, that all the divinity which is raised and founded upon this erroneous doctrine of three gods, three distinct different persons in the Godhead, can be nothing but contradiction, confusion, and falsity itself? This, as a polluted fountain, sends forth its most malignant streams, branching out and spreading into multiplicity, increasing until it has already deluged the whole world, that is, the church.

When men speak of the love of God, it generally gives the lie to what went before, or is contradicted by what immediately followeth; unless reconciled by the different minds of the different gods they preach.

Those sacred names, by which the glorious Lord is signified, are so frequently, freely, needlessly, and with such indifference used, that it seems to border on irreverence. The atonement, suffering, satisfaction, and blood of God, are likewise so often repeated, that they occupy a considerable space in many discourses: but if any one ask, How men were saved before the incarnation? it is answered, by efficacy or virtue of this sacrifice, atonement, or satisfaction; but I think we may venture to affirm, that in those ages it never entered into the heart of man to conceive, that the displeasure of that Being of love and goodness, who proclaimed his name, "The Lord, gracious and merciful," was to be appeased and satisfied with the death and exquisite suffering of his Son; or that one God must die and suffer to appease the anger of another, before man could be saved or delivered from misery.

It may be asked here, why then did Christ die? I answer, It could not be to satisfy divine justice, as is falsly taught, for no creature knoweth any thing of the justice of God; neither was it to appease any anger, wrath, or displeasure, raised in God against man; "for God was in Christ reconciling the world (the human nature) to himself;" that is, bringing the human nature back through every stage, by which it had fallen, to reinstate it in its original glory; for as the human nature had fallen out of life into death, there was a necessity of its passing through death in its return to life: therefore the whole that our Lord did, and went

through, is but one work; that is, to raise and restore the pure human nature: so that our redemption no more dependeth on his death, than on his birth; and no more on his birth and death, than on his resurrection and ascension; for he is the first fruits from the dead, the second Adam, Father of the pure human nature.

But again: We very often hear the three gods represented and set forth as entered into a secret consultation among themselves, concerning the redemption of man; making certain proposals to each other, and coming to a certain agreement, they solemnly engage themselves in a binding close contract, for each person to perform his part of the agreement, which is called the covenant of the three; the sum and substance of which is as followeth: that part of the human race shall certainly be saved, and the rest shall as certainly and inevitably perish, according to the following particulars: The Father, or first person, giveth unto the Son, or second God, part of the human race, on condition that he will undertake the hardship of bringing them to heaven; which was, to suffer in their stead all that misery and punishment the vengeance of infinite wrath and divine justice could inflict; all which the second person engageth to perform; but the other part of the human race are reserved for destruction, to burn in the fire of the Father's anger and wrath in eternal damnation. Now this covenant being entered into, ratified, and confirmed, it is called the decree; and the engagement and business of the third person is, to make this decree known. But further:

This eternal decree is often spoken of thus: The covenant between the three persons, or trinity of gods, subsisted before the creation of angels or men, the substance of which was this eternal decree; that is to say, that angels and men should be created innumerably, and that it was agreed upon, ordered, and unchangeably fixed, that part of these two species of creatures should be fixed in unspeakable happiness to all eternity; and the other part should be as unalterably consigned over to, and fixed in, inconceivable torment, under divine wrath and displeasure; and this, notwithstanding they say it was so ordered in the covenant between the three, is according to the sovereignty of the will of the Father. The first of these classes in each species they call the elect, the other the reprobate.

We are further taught, that in this covenant not only every circumstance and event relating to angels and men was fore-ordained, decreed, and unalterably fixed; but that every the least and minute motion or action in this outward, material, elementary

We know and declare by internal evidence, as well as by external manifestation, that the nature and property of the one Lord God, who is the Creator, Lover, and Redeemer of the world, Christ Jesus, is ever to have mercy; and his goodness is immutably and eternally and freely flowing forth, as the beams and benign influence of the temporary sun.

Now, what man, that hath any true light, is there, that doth not clearly see, that all the divinity which is raised and founded upon this erroneous doctrine of three gods, three distinct different persons in the Godhead, can be nothing but contradiction, confusion, and falsity itself? This, as a polluted fountain, sends forth its most malignant streams, branching out and spreading into multiplicity, increasing until it has already deluged the whole world, that is, the church.

When men speak of the love of God, it generally gives the lie to what went before, or is contradicted by what immediately followeth; unless reconciled by the different minds of the different gods they preach.

Those sacred names, by which the glorious Lord is signified, are so frequently, freely, needlessly, and with such indifference used, that it seems to border on irreverence. The atonement, suffering, satisfaction, and blood of God, are likewise so often repeated, that they occupy a considerable space in many discourses: but if any one ask, How men were saved before the incarnation? it is answered, by efficacy or virtue of this sacrifice, atonement, or satisfaction; but I think we may venture to affirm, that in those ages it never entered into the heart of man to conceive, that the displeasure of that Being of love and goodness, who proclaimed his name, "The Lord, gracious and merciful," was to be appeased and satisfied with the death and exquisite suffering of his Son; or that one God must die and suffer to appease the anger of another, before man could be saved or delivered from misery.

It may be asked here, why then did Christ die? I answer, It could not be to satisfy divine justice, as is falsly taught, for no creature knoweth any thing of the justice of God; neither was it to appease any anger, wrath, or displeasure, raised in God against man; "for God was in Christ reconciling the world (the human nature) to himself;" that is, bringing the human nature back through every stage, by which it had fallen, to reinstate it in its original glory; for as the human nature had fallen out of life into death, there was a necessity of its passing through death in its return to life: therefore the whole that our Lord did, and went

through, is but one work; that is, to raise and restore the pure human nature: so that our redemption no more dependeth on his death, than on his birth; and no more on his birth and death, than on his resurrection and ascension; for he is the first fruits from the dead, the second Adam, Father of the pure human nature.

But again: We very often hear the three gods represented and set forth as entered into a secret consultation among themselves, concerning the redemption of man; making certain proposals to each other, and coming to a certain agreement, they solemnly engage themselves in a binding close contract, for each person to perform his part of the agreement, which is called the covenant of the three; the sum and substance of which is as followeth: that part of the human race shall certainly be saved, and the rest shall as certainly and inevitably perish, according to the following particulars: The Father, or first person, giveth unto the Son, or second God, part of the human race, on condition that he will undertake the hardship of bringing them to heaven; which was, to suffer in their stead all that misery and punishment the vengeance of infinite wrath and divine justice could inflict; all which the second person engageth to perform; but the other part of the human race are reserved for destruction, to burn in the fire of the Father's anger and wrath in eternal damnation. Now this covenant being entered into, ratified, and confirmed, it is called the decree; and the engagement and business of the third person is, to make this decree known. But further:

This eternal decree is often spoken of thus: The covenant between the three persons, or trinity of gods, subsisted before the creation of angels or men, the substance of which was this eternal decree; that is to say, that angels and men should be created innumerably, and that it was agreed upon, ordered, and unchangeably fixed, that part of these two species of creatures should be fixed in unspeakable happiness to all eternity; and the other part should be as unalterably consigned over to, and fixed in, inconceivable torment, under divine wrath and displeasure; and this, notwithstanding they say it was so ordered in the covenant between the three, is according to the sovereignty of the will of the Father. The first of these classes in each species they call the elect, the other the reprobate.

We are further taught, that in this covenant not only every circumstance and event relating to angels and men was fore-ordained, decreed, and unalterably fixed; but that every the least and minute motion or action in this outward, material, elementary

world, was likewise so decreed and fixed, that it must be, and be as it is, and no otherwise; and this is called God's predestination. That these are some of the fundamental doctrines that compose the present church, none can deny; so that at best all its divinity is but darkness, uncertainty, clashing, opposing, contradicting, groping, stumbling, falling, strife, contention, clamor, perplexity, and confusion, being founded on falsity; so that here is no stay, no centre, no point fixed, nothing stable, nothing certain, no solid foundation.

(To be continued.)

TRANSLATED FROM THE LATIN.

TREATISE ON THE ORIGIN OF THE EARTH.

[*Continued from page* 459.]

43. With these and such like stimulations our first begotten, from the first instant of his birth into the light of his world, acted under the full and perfect observance of his mind, as a most complete mimic, transferring the intentions of his formatrix and governess into correspondent actions; and though the body knew nothing of these actions, yet it readily and acutely produced the act, which, however imperfect, mimicked her meaning; by reason that he was quite exempt from the common lot of his posterity, viz. an impotency of acting in their tender age.* Thus it was that the soul, upon the

* The brute animals, which are brought forth in full obedience to their souls, from the first moment of their birth, also govern their arteries and muscles, for they stand or go upon their feet, and know how to perform the functions above recited: and what is more admirable, they enjoy the outward senses in full acuteness. But it is otherwise with mankind in tender infancy; the reason is, because we require a certain proper mind, which is called intellectual and rational, from whence, as its source, the will proceeds. *This is our mind which governs the muscles and senses of the body.* Wherefore the actions which are determined by means of the muscles, are from this mind, and called voluntary, which are so far rational as they enter more purely and sublimely into that intellect of the mind This mind of ours, which is said to govern the muscles and organs of sense, is not born with the body, but is opened, in process of time, by the action of the senses; hence it grows and is perfected. This is the reason that we are born in such an impotence of acting and thinking. But it was quite otherwise with our first-begotten, whose rational mind was to be formed and perfected by the soul herself, the bodily senses only ministering as *subservient* or useful; for in a perfect state of integrity, such as that in which he was born, his soul was in full power of governing his muscles and senses, from the moment of his birth, without the mediation of *the will of his secondary mind.* That it is otherwise with his posterity, is a most evident sign of imperfection. But without a clear perception what the soul is, and what the intellectual mind is, as also how one is joined to the other, and how they are distinguished, the reasons of this truth cannot appear. That it may be manifested, shall be endeavored in the course of this present treatise.

whole, which lived clothed with a body in the form of an infant, saw in a manner by her own eyes through those of the body, the glowing beauties of paradise, and delighted herself, not so much with the harmonious concurrence of effects, as the pleasing view of their uses, and the goodness she contemplated resulting from them. According to these delectable views, the pupil of her eyes, with their irises, glistened with refulgence; for no object was hidden from the soul, she contemplating all things in the rise and final effects of nature; so that she constantly acted from the most intimate and secret causes and sciences in her body; wherefore, from her new sight she immediately perceived what might be serviceable or hurtful to the body, and its connexions with her. Therefore she governed this her instrument at her will, as a rope turns the pulley, directing and binding its joints and muscles quite conformably to the ends she proposed: therefore, at her first intuition, the little infant crept from his cradle, and laid hold of things in his way, but only such as were convenient, then applied them to his lips, and as if he had known beforehand, put them decently into his mouth, and returned to his cradle. The mind still directing at times, he lay supine where the dripping breast from the maternal branch distilled milk into his mouth; he also put forth his hands and plucked the fragrant flowers which grew clustering near, being directed by her to apply them to his nostrils, that she might excite the organ of smelling to its proper functions; in like manner she fixed his ears on the sweet singing of birds; neither was any thing grateful to his senses, which was not conducive to the welfare of his body: being at times employed in the day with these actions, and at other times lulled asleep by sounds or harmonies excited from within; and when she would have him to review again the utilities of paradise, she awakened him: this was a constant custom with him, when awaking, to lift up his hands closely complicated towards heaven. But all these things were the effects of the supreme and divine Providence, which was the intimate agent, who in all things generally and particularly is *the sole first mover*, because He only lives, and from him we live, because we live in his life, and by so living are only capable of acting.

44. The soul thus transferred herself into the bodily form, and for the purpose of executing her ends, formed her resemblance like a perpetual plane of her operations by the nerves, eradicated from her vital stamina. These she continued in the members, and dispersed about in perennial circles with meandering ducts and

pores, into which she infused fluids, and heavy essences, which by their weight might press this her image down, and fix it to the earth as a proper inhabitant there.* She however resided in her supreme and intimate receptacle, and, as from a celestial palace, endeavored to elevate her image, or little machine, to superior things, or in effect to herself; and continually impelled all the nerves of this tender body to elevate themselves, however weighed down with the accession of sluggish matter. For the infant yet crept on his hands and knees, like the beasts; with which the soul vehemently concerned, studied diligently to raise him on his feet, with an erected countenance. When she had this end in view, there wanted not means at hand, for she commenced all her operations from the very centres and secret powers of all arts and sciences, and so disposed of nature's works, as the necessities of her ends required: hence she infused her purpose into the child by many agreeable contrivances, for she turned his eyes to the fairest apples hanging on the highest twigs of his maternal branch, and stimulated him with a desire to lay hold of them with his fingers, adding vigor to the muscles: in like manner with clusters of the vine higher posited on the branch, which bent down fluctuating near the ground; these she filled him with a desire of eating, that supporting himself by the inclined extremity of the branch, he might lay hold of the favored cluster. By these and such like soothing enticements, she raised the infant's visage from a grovelling to an erect posture. The celestial genii also added their divine dexterity, and delighted him with corresponding scenes, attended with suitable enticements. Sometimes they represented a hanging paradise before his eyes, adorned with wreaths and garlands of flowers, suited to his infantine pursuits.

(*To be continued.*)

* The form itself in the body, considered in the nerves, is only from the soul; for there is nothing in the body but what is compo ed of them. The blood vessels, even the bones, are composed of mere nerves; it is only from collections of them that the inferior parts of the body are disposed and made visible in forms to serve for their use. Every nerve in the whole body is deduced from the soul; neither have they any other stamina but what were first formed by her. But that the body might exist and appear in a proper form, weighed down by the force of gravity to the earth, there was a necessity of calling in the help of terrestrial elements of a sluggish nature, and these were to be infused with liquids, mo e especially blood, which is circulated through the veins and arteries fabricated by these nerves. These vessels and their complications, on acco nt of the nerves, render the body heavy, and g ve it a power of acting in the ultimate spheres of this world. Hence the reason why blood is more especially of use in this affair, from which this image of the soul is called body and flesh.

THOUGHTS ON THE
CONFLAGRATION OF THE RICHMOND THEATRE.

Having seen in your Magazine for September a few lines of poetry dedicated to this subject, it has drawn my attention, and induced me to give you my thoughts; as I do not altogether approve of the sentiments I have heard, in respect of that event, either by those who were the immediate sufferers, or those who, at a distance, commiserated on the occasion.

The first class consider that event, and treat it merely as an accidental affair, arising from natural causes, with which Heaven has nothing to do; and cannot therefore be interpreted into any interposition or judgment of a supernatural nature, much less to divine vengeance. It is remarkable, however, that in place of acting boldly on this theory, as if they held it in full assurance, the people of Richmond have very assiduously and wisely conjoined, to build a house of worship on the scite of the theatre, as an offering to the Lord of reconciliation. Thus the matter of fact is in direct contradiction to the matter of theory: that the people of Richmond do consider this conflagration as a judgment, and that fact, furnished by those people themselves, although from the deficiency of *spiritual* knowledge, they cannot discern in the least the cause of this strange contrariety, between the reasoning of the head, and the feeling of the heart. For "Pharaoh's heart was hardened."

The second class seem to consider the event as a direct result of the vengeance of the Almighty, for the sins of the people of Richmond.

These may recollect, that it is written, "whom the Lord loveth he chasteneth." That Virginia hath been chastened, they have themselves audibly acknowledged; that her inhabitants are loved of the Lord, I therefore infer. But let it not be inferred also, that as man desireth, so doth the Lord love and give: for, to be sure of his favor and bounty, we must be his subjects; that is, living in obedience to his laws of charity and faith. Then we are in divine order; otherwise, the Lord cannot co-operate with us for our benefit, without infracting his own laws of providence, which cannot possibly be. But he endeavors, by chastening, to bring man into this order.

The accounts published say, that the great loss of life is to be ascribed, not only to the fire, in the first place, but to the breaking down of the stairs, in the second. Now I would leave it to the

cool, unprejudiced reason of any man, whether, if these stairs had been built by a Christian man, in the love of justice and equity, whether they would not have been made firm enough to resist the pressure of the crowd; and therefore, that as the stairs were unfaithfully made by the carpenter, so the carpenter was also unfaithfully made by those infidel principles, which prevailed in Richmond above all other places. So that regarding only his own emolument, his business was executed as ill as it could be.

Now as to the chandelier which communicated the fire. When we read of the entanglement of the pulley-cords, can we avoid supposing that the man was drunk? Besides, this vice is common about theatres; then, he could not be a Christian man, who would get drunk, particularly at such a time. Well, but perhaps he was not drunk; I grant even this; but not entirely, for men who by tippling keep themselves fuddled, are like brute animals; and those animals never pretend to handle fire.

But it may be said, what had the worthy governor and the innocent females to do with drunken, faithless carpenters, and scene-shifters, that they should suffer from their crimes? It is answered, that it is the duty of those in authority to set a good example to the lower orders, to check every appearance of immorality and infidelity, to employ as workmen only those who have afforded evidence by a good life of their being trustworthy, leaving the others to be employed as underworkers; thus virtue will be encouraged. But, if this is not done, you see already what the consequences are, that, being members of the same society, your fate is involved together.

When a man is heard slighting the divine truths of Revelation, he should be regarded as an incendiary, whose principles will at length burn your theatres, and your dwelling houses too, for they turn by a very natural process into firebrands. Infidelity is the parent of immorality, and immorality begetteth drunkenness, robbery, arsons, until society is actually dissolved and destroyed, by its own evils.

Let us not be enthusiastically deluded by the idea of there being any thing evil in the amusements of the theatre; no such thing; if enjoyed as a recreation, by those who duly reverence sacred things, there is no divine law infringed; but to those who make theatres the supreme objects of regard, and to whom they are a mean of withdrawing their attention from things that ought to be supreme; to such indeed they are a consuming fire; a fire, not originating in the bosom of a God, whose every attribute is

love, but originating indeed in the human nature, in the base appetites and passions of men when they cease to be under the rules of his merciful dispensations.

" Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hands ; happy shalt thou be, and it shall be well with thee. *Psalm* cxxviii.

A JEW OF THE NEW JERUSALEM.

AGRICULTURE.....No. V.

[IN CONTINUATION FROM PAGE 469.]

The abundance of green food (promoting a plentiful supply of milk) and the sheltered accommodation of the yard, are well calculated for rearing and fattening early lambs. Half the stock of sheep, five hundred, are allotted for breeding, to be bought in October or November, at about twenty months old. The rams are to be admitted in May and June following, and the lambs sold off from Christmas to March, when they will bring the highest prices. Being so early taken off, the ewes will become fat by the July following, when they are to be succeeded by a like number of wethers forward in flesh, to be sold off by the time that the succeeding flock of ewes are buying in October and November. The breeding sheep, and the young ewes, are always to be kept in separate flocks in the sheep-yard, and also on the pasture. During the six winter months (from November to 1st May) the two flocks are to pasture on the three grass lands for about six hours, during the middle of the day, weather permitting, and the land in a *dry state*. A third part of each grass land should be paled in for each day, on which the breeding flock, five hundred sheep, is to pasture. On the following day, the young flock of five hundred are to feed on the part that was pastured by the breeding ewes the day before, that *all* the produce may be *close eaten ;* and the old ewes are to be turned into a fresh division, or another third part, to be followed the next day by the young ewes as before. In this manner the forty-eight acres of grass lands will be all fed off in rotation in the course of nine days, and each portion so paled, will be two days successively pastured ; the first day, when fresh, by the old ewes, and the second by the young ones.

In May and June the *meadow* is to be kept up, and the *second pasture* and *lawn* only are open for feeding. The old flock (their

lambs being sold off early in the spring) now fattening, are to feed on the *second pasture land*, of which a ninth part in this season is to be paled off for each day's pasturage, another portion is to be paled off for feeding the following day, and so on each day, till this pasture is fed over in rotation. This practice to be continued every nine days in these two months.

In July, the *meadow* being cleared of the hay, the pasturage of it will be an addition to the stock for feeding the old ewes, when the *second pasture* and *meadow lands* may be considered as one grass pasture. A ninth of the whole thirty-two acres may now be paled for pasture, and shifted each day as before, in successive portions, for the old ewes, so as to complete the rotation in nine days. This practice to be continued this month. These ewes will be sold off fat by this time, and are to be succeeded by 500 wethers forward in flesh.

In August, September, and October, these wethers are to be pastured on the same grass lands, viz. *second pasture land* and *meadow*, and in the like manner.

After the pasturage is eaten off each portion, which in the winter months will be pastured for two days successively, one 500 breeding ewes, and the other day, by a like number of young ewes, and during the other six months, each portion will be pastured for one day only,* it is immediately to be watered according to the season.

The lawn is to be irrigated only in the winter months, that the pasture may be sound during the summer half year for the young flock of ewes, on which they are to be pastured only in this season: this land in this season, is also to be paled off in small portions in rotation, as the most advantageous manner of eating the produce quite *close*.

Home-feeding. This should consist of green food, hay, and straw: all the sheep are to be confined in the sheep-yard for about 18 hours, i. e. from about 3 in the afternoon to 9 o'clock in the morning, each day throughout the year. The yard to be divided

* In case these sheep in the summer months (then fattening) do not feed off all the grass quite close, there should be as many *hard kept* sheep (to be afterwards fattened and sold off by the ensuing spring, on account of pasturing on the summer watered lands) to succeed them on each portion in rotation, as will be sufficient to consume the whole produce. Mr. Price judiciously observes, "That the true principle of grazing is to eat *all*, and particularly at those seasons when vegetation is rapid, that it might not weaken the turf and soil; and, by keeping the grass in a *young* state, you have the *shoots* more *vigorous*."

by paling into two or more parts, as may be necessary to separate the flocks.

Cattle in succession, from 1 year old till aged; each year the stock to consist of—

Males.		Females.				
2	—	4	are	6	one year old.	
2	—	4	do.	6	two do.	
2	—	4	do.	6	three do.	——These heifers to be in calf at 4 years old; one reserved for milk —the others sold off.
2	—	1	do.	3	four do.	——The best moving and stoutest ox trained to labor; the others kept as the young stock; the cow reserved for milk.
2	—	1	do.	3	five do.	——One ox sold off fat at 6 years old: one ox at labour: the cow for milk.
1	—	1	do.	2	six do.	——One ox at labor: the cow for milk.
1	—	1	do.	2	seven do.	—— do. do. do.
1	—	1	do.	2	eight do.	—— do. do. do.
1	—	1	do.	2	nine do.	——The ox* and cow sold off fat at ten years old.
—		—		—		
14		18	do.	32	Total number of cattle.	

Thus the succession will be kept up, and there will be each year 3 four-year old heifers in calf sold off—2 oxen and 1 cow fattened—5 oxen at labor—5 milch cows, and 16 younger cattle.

Five cows of a good kind, always well fed, and so managed that one cow should calve every two or three months in succession, will furnish a regular and good supply of milk for a moderate family.

All these cattle are to be constantly housed: the milch cows, laboring and fatting cattle, in all 13 head, are to be fed in May with the rye, vetches, and clover; during the next four months, with clover only; and from the beginning of October to May, with such green food as is allotted for the respective seasons; and in October and November, part of February, and the months of March

* Mr. Young informs us, "In fattening an ox, Mr. Middleton (of Crowfield, near Stonham, in Suffolk) remarked a circumstance highly deserving of attention: he killed one that was 14 years old, having been worked many years, and the beef, contrary to expectation, was remarkably fine, the forequarters uncommonly so; the drawing having given the beef a finer grain than usual. This is a valuable fact; for it not only proves that working makes good beef, but also, that a man may keep his oxen at work as long as they will move well, without any apprehension of their not fattening well, when aged."

and April, with 12lb. of hay for each of the laboring oxen (straw instead of hay will answer for the intermediate period, as there will be scarce any work at this time for them) and 6lb. of hay for each of the 4 cows giving milk, and the fattening cattle; the latter to be sold by May; one cow in succession will be generally dry, which is likewise to have a supply of straw: there will thus be consumed 6 tons of hay. The other 19 head of cattle are to be fed on the refuse food left after the laboring cattle, milch cows, fattening cattle, and in the sheep-yard, so as to have *all* the food eaten clean away, to make it go as far as possible, to which such fresh food may be added, according to the seasons, as may be necessary, observing, that in the winter months they are to be supplied with straw instead of hay, save that left by the other stock. They are to be twice driven to water every day: the milch cows, particularly the younger stock, are to be allowed about an hour each time at watering, when the house should be cleaned out, and the dung deposited on the dung-heap. The watering place may be so contrived, that the cattle are to stand in a moist place while at water, which will prevent their hoofs cracking by being tied up.

Horses. Of these, two for the saddle are to be kept for the farmer's own use; they are to be constantly housed and maintained, from May to October, on clover, &c. the remainder of the year each to be fed with about 20lb. of hay and a peck of oats, in small portions at a time; an occasional feed of potatoes of about 7lb. will be salutary. There are some farmers who substitute potatoes entirely for oats, and from experience, strongly recommend the practice. It has the advantage of saving the great consumption of grain. If this mode was adopted, from two to three stones of potatoes* may be given each horse *per* day, in three or four feeds, and will be found to answer well for the purposes of common riding: a small feed of oats, at times, may be necessary. As there is no account of oats being grown on the farm, the necessary quantity is to be purchased; but as it may be desirable to produce all the grain consumed, about 1 or 2 acres of land stated as cultivated for barley, may be reserved for oats, and will yield a sufficient supply for the horses: they will consume about 4 tons of hay.

* When Mr. Young was at Ashford in Kent, "Mr. Stewart, in conversation, mentioned the circumstance of his having fed two horses a whole winter, that regularly ploughed an acre of land a day, on potatoes and cut straw: no hay —no corn. The potatoes were washed and *boiled*, at the expense of 1 1-2d. a bushel (about 70lb.) fuel included: the two horses at 9 bushels a week: he had no horses in higher order, or that stood their work better.

If a greater number of horses are required, a proportional diminution of other stock is to be made.

Hay. The meadow is estimated to produce 56 tons of hay, of which 10 tons are appropriated for the laboring oxen, milch cows, and the pair of horses; the remaining 46 tons are to be applied as additional food for the sheep, from the beginning of October to the end of April, and will afford a daily supply of about half a pound for each of the whole stock of 1000, and with the cabbages, turnips, potatoes, borecole and rape, will furnish an excellent variety of valuable homefood during this period, adapted to the respective seasons.*

Straw. The amount of straw from 12 acres of barley and 12 acres of wheat, may be reckoned at 40 tons; of which 20 tons are to be applied as additional food in the winter season, for the young cattle; the remainder to answer for litter.

Salt. The different kinds of cattle in a natural state frequenting salt-licks; horses severely treated speedily amending, when fed on salt-marshes; and sheep affected by the rot, if not in the last state of weakness, invariably recovering on being turned into such pastures—indicate its salubrious effects. Some farmers recommend salt to be given to sheep: about a spoonful to be rubbed in their mouths once a week, and in a little time they will take it themselves. Mr. Young says, "In Spain, where the finest wool in the world is produced, great quantities of salt are given to the sheep; to which they attribute, in a great measure, the fineness of the wool. The salt is laid upon the rocks, and the sheep come and lick it, and are exceedingly fond of it."

* Mr. Ellman, celebrated for his valuable South Down sheep at Glynd, in Sussex, observes, that "Sainfoin hay and turnips, are by far the best provision for sheep, during winter. When they are first turned to turnips, they are frequently attacked by the *red water*, which is caused by their eating too large a portion of fluid in wet seasons; by which means a proper digestion is prevented. The effects of this malady are immediately prevented, by allowing them a small quantity of hay, to counteract the effects of the turnips. Mr. Ellman has not so much as lost a single sheep by this disorder, for five years, (his flock in winter amounts to 700, in summer to 1450) merely from giving them each a small portion of hay: half a pound, or even a quarter *per* day, is sufficient.

Produce of Food applicable to the different Seasons: and a Statement of the Quantity of each kind of Food, which will supply a Sheep of the weight of 20lb. per Quarter, for one day.

PRODUCTS OF THE SEVERAL KINDS OF FOOD.			Quality of each kind of food, for a Sheep, for one day	The produce of each crop will furnish one day's food for	SEASONS For giving the respective Kinds of Food TO THE STOCK.
ACRES.					
2.	Cluster potatoes, 60 tons, 6 tons reserved for seed, &c.	*Tons* 54	*lb.* 8	*Sheep.* 15,120	During inclement or other seasons.
3.	Cabbages, - -	189	15	28,224	October and November.
3	Turnips, - -	144	20	16,128	December.
3.	Borecole, - -	165	15	24,640	January, February, and March.
6.	Rape; *the aftercrop succeeding, Potatoes and Cabbages,*	144	15	21,504	
6.	Rape; *the aftercrop succeeding, Wheat,*	216	15	32,760	April.
3.	Rye, - - -	30	12	5,600	May.
3.	Winter vetches, -	36	12	6,720	
12.	Clover, - -	360	12	67,200	May to Sept. inclusive.
16.	Lawn—Grass for pasturage, - 380				
16.	2d Pasture, Do. 490	1090	12	203,466	The 12 months, save the meadow land, while it is kept up for hay.
16.	Meadow, Do. 220				
		2428			
16.	Meadow—Hay, - 56		3	41,813	October to May inclusive.
12.	Barley, Straw				
12.	Wheat, 40 tons: the half to be consumed as food by stock: the remainder to be applied to litter,	20	7	6,400	Do. Do.
	Amount of hay and straw, for food,	—76			
	Tot. amount of green and dry food, exclusive of the produce of head-lands, and the young clover collected in the mowing the barley stubbles,	2504		469,575	Total amount of sheep, for which there is a supply of food for one day.

The total amount, 2504 tons of food, is sufficient to supply 469,575 sheep with food for one day, as appears by this statement; it is therefore sufficient food for 1,286 for one whole year, which number exceeds the flock of 1,000 stated for the farm, by 286 sheep. The food that would support this overplus of sheep, is to be applied to, and will be sufficient for the maintenance of the thirty-two head of cattle in succession, together with the two horses, the total amount of the stock.

Manure. In order to examine the quantity of manure that may be annually raised in the farm-yard, a calculation may be formed from what is produced from a cottager's cow of 5cwt. This, though *poorly fed and scantily littered*, will in the course of the winter, from November to May, make as much dung as will manure twenty perches or rods of land for potatoes, and will be housed about twelve hours in the twenty-four, during these six months, which are equal to three months constant housing. Now as the 1,000 sheep on the farm will be equal in weight to 142 cows, each of 5cwt. and will consume at least as much food, they may be expected to return an equal quantity of dung; and as the thirty-two head of cattle in succession (supposing them only of the same kind, though in fact they would be a much larger sort) and the two horses, will consume as much food as twenty-eight such cows, which added to the 142, are altogether equal to 170; i. e. the whole stock of the farm will produce as much dung as 170 cottage cows, supposing the time of housing to be the same. But as the sheep and cattle are to be confined and *properly fed and littered* in the house and sheep-yard for *only* eighteen hours in the twenty-four, which is equal to nine months constant housing throughout the year, being three times the length of time of that of the cottager's; it may thence be safely expected, that thrice the quantity of dung will be collected on this account, and consequently will manure sixty perches in the proportion that the cottager is able to apply his manure. This increased 170 fold from the stock of the whole farm, will furnish a like portion of manure for 10,200 perches, which is above sixty-three acres. And such a quantity of manure will surely yield a good dressing for 12 1-2 acres, besides allowing a sufficient quantity for enriching the farmer's garden.

Labor. Oxen are recommended for all the farm works. The necessary labour of ploughing (with a well formed plough) and harrowing forty-eight acres under the courses of crops before-

mentioned, is easily executed by a pair of oxen,* and another pair of oxen for carrying in the crops and drawing out the manure. These will have employment only for a few hours each day, as the average distance of all parts of the farm from the yard is about thirty perches. The land will always plough freely when stirred immediately after the crops are removed, save the wheat stubbles, which, in a dry autumn, will be severe work, if the land is much disposed to clay. The wheat being sown at an early season, the crop may be expected to be ready to cut by the beginning of the third or fourth week in August following, when the stubbles are immediately to be ploughed. The ploughing of the clover land commences about the 23d of August. At this period there will be two ploughs at work, with two oxen in each, and the fifth laboring ox employed in drawing the green clover for home food, and at all other times he may be in readiness for other exigencies, as harvest-drawing, &c. But should the wheat stubbles prove very stiff, so as to require the united force of three or four oxen to plough it, the additional strength must be made good, by the four years old ox, and if necessary, by one of the three years old oxen classed among the younger stock; however, in this case of stiff wheat stubbles, and this only, there will such strength be required for one ploughing of twelve acres, as, in all other circumstances, two oxen will perform the work better than a greater number. The oxen, both in plough and harrow, should be guided by reins, the man with the harrow (as well as the ploughman) takes his place behind, where he can view the working of the harrow to more advantage, and be at hand to disengage it when necessary.

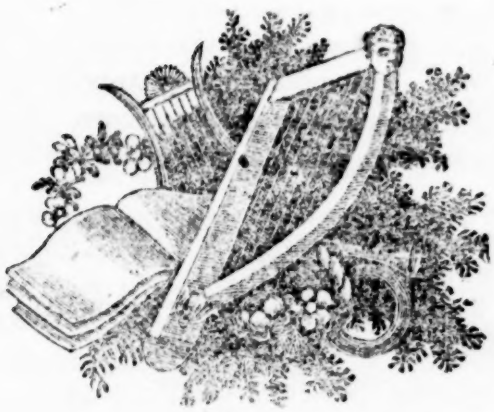
This land, being all of a good quality, is appropriated to more valuable purposes than that of growing trees, as it is observed that planting can be only profitable on rocky lands, or on those inaccessible to the plough, or on barren heathy mountains.

There are several useful crops that are not mentioned here; viz. oats, flax, beans, peas, &c. as the arrangement is drawn up in the present form to avoid prolixity.

JOHN HAMILTON.

Dublin, May 1, 1798.

* Mr Boys mentions, that on the 31st of May, being at Bradfield, (Mr. Young's farm) he saw "A pair of stout oxen turning in manure for cabbages, with a Suffolk plough driven by the ploughman with reins: a *stiff* soil turned in a *great depth*; a Sussex, or Weald of Kent farmer, must have at least *eight oxen*, and perhaps *a horse or two*, with *two drivers* to perform this operation, and not plough much more in a given time, than Mr. Young does with his *man* and *a pair of oxen*."



FOR THE HALCYON LUMINARY.

THE MUSE.

Fatigued with toils, from war's alarms
I bent my weary way;
I sought the grove (where nature's charms
Lessen the soldier's cumbrous arms)
To wait returning day.

Pure as the silver ray of light,
The evening breezes blew;
Soft as the warbler's notes at night,
And clear as crystal to the sight,
Fell the reviving dew.

Enchanted with this rural scene,
I sought the mountain top;
I roved, I viewed the sky serene,
The forests brown, the valleys green,
But knew not where to stop.

Thence I beheld that orb of light,
I saw night's stately queen,
Whose rays dispel the gloom of night,
And guide the traveller aright
Across the lonely green.

I heard the silver stream that flows
Deep in the silent vale;
Led by a sound that sweetly rose,
(A voice that dissipates all woes)
I sought the lonely dale.

I saw by Luna's pallid beam,
Reposed beneath the plain;
The Muse, beside the rippling stream,
Who, driven there by grief extreme,
Poured forth this plaintive strain:

"Loud rung the war-trump's thrilling sound,
The eagle proudly rose;
The flag, displayed on yonder ground,
Invites the brave to rally round,
And wake from their repose.

"My only hope, obliged to go,
In battle to appear,
Must hurl destruction on the foe,
Or fall beneath the deadly blow,
In spite of shield and spear.

"Then must my harp remain unstrung,
Whose once melodious lays,
Around these hills so sweetly rung,
When he awoke the song, and sung
Like bards of ancient days.

"In vain are all the forests green,
The fields are gay in vain;
He is not here to paint the scene
To celebrate the sky serene
Impending o'er this plain.

"The brilliant chariot of day
Adorned the eastern skies,
When from these groves he bent his way,
And joined the warriors bold and gay,
Unknown to grief and sighs.

"I saw the sun's refulgent rays,
Rise from their armor bright,
As from that gem which ne'er decays,
I saw in one continued blaze
The sparkling, dazzling light.

" As if a thousand moons should gleam,
At the pale noon of night,
And shed, upon this silent stream,
At once, their most resplendent beam
And form one stream of light.

" Ere he return to this gay plain,
Whence he by force was wrung,
A worthy theme may he obtain
Strike on my harp a noble strain,
So long untouched, unstrung." LEINAD.

FOR THE LUMINARY.

THE PLEASURES OF RELIGION COMPARED WITH WORLDLY PLEASURES.

Blest be the hour when first I felt
Religion's peaceful sway;
When first I knew my bosom melt,
When first my hopes on Jesus dwelt,
When first I lov'd to pray.

Ah! what are all the boasted joys,
The flattering world afford;
They seem to me like children's toys,
All gaudy show and empty noise,
With cares and sorrows stored.

View yon poor soul whose tottering frame
Seems hovering o'er the grave,
Insatiate still, more gold to gain;
He wrongs the poor and blasts his fame,
Peace, he can never have.

Nor is that anxious man more wise,
Who wastes with care his day;
For titled greatness vainly sighs,
Should he, when aged, gain the prize,
Death hurries him away.

That careless, sensual, grovelling soul,
Immers'd in guilty joys,
If thoughts of God his mind control,
He drowns them in the fatal bowl,
Which *health* and *soul* destroys.

Ah! why will thoughtless mortals stray,
From where *true* pleasures flow,
Why 'midst the blaze of gospel day,
Why flee religion's pleasant way,
And crowd the paths of woe.

With grateful love my breast shall glow,
And praise my tongue employ,
For *all* the peaceful joys I know,
But *more* for hopes I feel below,
Of heavenly bliss and joy.

M. A. W.

FOR THE HALCYON LUMINARY.

THE HONEY-MOON.

When MARY first my love inspired,
I thought her smiles the height of bliss,
Each winning grace by turns admired,
And tasted rapture in a kiss.
When mine, how swift the moments flew,
No thought of care my bosom knew;
Ah! tell me not I boast too soon—
I know 'twas then *the* HONEY-MOON.

So tender was my MARY's love,
For me was every gentle care;
And pure the joy to me would prove,
Reflected from my charming fair.
And though four weeks had swiftly past,
Each gave improvement to the last,
And mutual love called down a boon
From Heaven—a *second* HONEY-MOON.

My MARY long has blest my arms,
As good, as gentle, and as kind;
Her cheek retains its wonted charms
And richer beauties grace her mind.
Kind Heaven! O grant my fervent prayer,
These blessings unimpaired to share;
While harmony's unvaried tune,
Makes every month a *HONEY-MOON*.

VARIETY.

"But, alas! what is taste! A disease of the mind,
Though seductive, infirm—and though prais'd, undefin'd;
'Tis a whim—a mere shadow—a changeling—a gleam—
Still it mocks what we would, like the bliss of a dream."

REPUTATION.

Reputation cannot be too inviolably guarded. The world is naturally censorious. Even to claims on its approbation the most dignified and deserving, it yields a reluctant sanction; and consigns to a rash infamy the name which chance or imprudence has rendered questionable. Nor is the prejudice of character a frail or fugitive impression. It is the foster child of envy; it finds advocates in all the jealousies of emulation, and is nourished into maturity by the self consoling fiend of undetected crime.

They certainly mistake the character of mankind widely, who trust in after-professions of reformation, as passports to the forfeited confidence of society. A thousand deeds of honor and of justice; a thousand protestations of penitence, can scarce obliterate the memory of a single crime. Extravagant professions naturally induce suspicions of insincerity. Repentance, to be genuine, must be secluded. Mankind, therefore, view the *crime* in its utmost enormity and extent; magnified by ignorance, and exaggerated by envy; but they witness not the secret tears of expiation, nor listen to the sighs of agonizing remorse. B.

DUELLING.

Macklin once undertook in a lecture, at his school of oratory, to show the cause of duelling in Ireland; and why it was much more the practice of that nation than any other. In order to do this in his own way, he began with the earliest part of the Irish history, as it respected the customs, the education, and the animal spirits of the inhabitants; and after getting as far as the reign of Queen Elizabeth, he was again proceeding, when Foote, who was present, spoke to order. "Well, sir; what have you to say upon this subject?" "Only to crave a little attention, sir, (says Foote with much seeming modesty) when I think I can settle this point in a few words."——"Well, sir, go, on."——"Why, then, sir," says Foote, "to begin, what o'clock is it?"—"O'clock!" says Macklin, "what has the clock to do with a dissertation on duelling?"——"Pray, sir," says Foote, "be pleased to answer my

question." Macklin, on this, pulled out his watch, and reported the hour to be half past ten. "Very well," says Foote; "about this time of the night, every gentleman in Ireland, that can possibly afford it, is in his third bottle of claret, consequently is in a fair way of getting drunk; *from drunkenness proceeds quarrelling, and from quarrelling duelling;* and so there's an end of the chapter." The company seemed fully satisfied with this abridgment; and Macklin shut up his lecture for that evening in great dudgeon.

INTEMPERANCE.

Intemperance drives *wit* out of the head, *money* out of the pocket, *wine* out of the bottle, *elbows* out of the coat, and *health* out of the body.

While Petrarch was most indefatigably employed upon his epic poem of "Africa," his patron, the bishop of Cavaillon, fearing that his close application would destroy his health, which appeared to him already injured, came one day and asked him for the key of his library. Petrarch, not aware of his intention, gave it him immediately. The bishop, after having locked up his books and papers, said to him, "I command you to remain ten days without reading or writing." Petrarch obeyed, but it was with extreme reluctance. The first day that he passed after this interdiction, appeared to him longer than a year; the second he had a violent headache from morning to night; and on the third he felt some symptoms of a fever. The bishop, touched with his condition, restored to him, in the same moment, his key and his health.

DELINEATION OF A PERSON DESTINED FOR LONG LIFE.

[*By Dr. Hufeland.*]

He has a well proportioned stature, without, however, being too tall. He is rather of the middle size, and somewhat thick-set. His complexion is not too florid; at any rate, too much ruddiness in youth is seldom a sign of longevity. His hair approaches rather to the fair than the black; his skin is strong, but not rough; his head is not too big; he has large veins at the extremities, and his shoulders are rather round than flat. His neck is not too long; his belly does not project; and his hands are large, but not too deeply cleft. His foot is rather thick than long;

and his legs are firm and round. He has also a broad arched chest; a strong voice, and the faculty of retaining his breath for a long time without difficulty. In general there is a complete harmony in all his parts. His senses are good, but not too delicate; his pulse is slow and regular.

His stomach is excellent, his appetite good, and his digestion easy. The joys of the table are to him of importance; they tune his mind to serenity, and his soul partakes in the pleasure which they communicate. He does not eat merely for the sake of eating; but each meal is an hour of daily festivity; a kind of delight attended with this advantage, in regard to others, that it does not make him poorer, but richer. He eats slowly, and has not too much thirst. Too great thirst is always a sign of rapid self-consumption.

In general, he is serene, loquacious, active, susceptible of joy, love and hope; but insensible to the impressions of hatred, anger, and avarice. His passions never become too violent or destructive. If he ever gives way to anger, he experiences rather an useful glow of warmth, an artificial and gentle fever, without an overflowing of the gall. He is also fond of employment, particularly calm meditation and agreeable speculations—is an optimist, a friend to nature and domestic felicity—has no thirst after honors and riches, and banishes all thoughts of to-morrow.

A hundred years ago, most sermons had thirty, forty, fifty, or sixty particulars. There is a sermon of Mr. Lye's, an English clergyman, on the first of Corinthians, the terms of which he says I shall endeavor clearly to explain. This he does in thirty particulars, for the fixing of it on a right basis; and then adds fifty-six more to explain the subject. What makes it the more astonishing is, his introduction to all these *particulars*. It runs thus, "Having *beaten up* and *levelled our way* to the text, I shall not stand to *shred* the words into any *unnecessary* parts, but shall extract out of them such an *observation*, as I conceive *strikes a full light* to the mind of man!

A colonel of a regiment of cavalry, was lately complaining, that from the ignorance and inattention of his officers, he was obliged to do the whole duty of the regiment. "I am (said he) my own captain, my own lieutenant, my own cornet,"—"And your own *trumpeter*, I presume," said a lady present.

Lord Mansfield being willing to save a man that had stolen a watch, directed the jury to bring it in value ten pence. "Ten pence! my lord," says the prosecutor, "why the very fashion of it cost me fifty shillings." "Perhaps so," replied his lordship, "but we are not to hang a man for fashion's sake."

INSTRUCTIVE ANECDOTE OF LEONARDO DA VINCI.

"By heaven, and not a master, taught."

When Leonardi da Vinci lay upon his death-bed, Francis the first, actuated by that instinctive reverence which great minds invariably feel for each other, visited him in his chamber. An attendant informing the painter that the king was come to enquire after his health, he raised himself from the pillow; a lambent beam of gratitude for the honor, lighted upon his eyes, and he made an effort to speak. The exertion was too much, he fell back; and Francis stooping to support him, this great artist expired in his arms. Affected with the awful catastrophe, the king heaved a sigh of sympathetic sorrow, and left the bed-chamber in tears. He was immediately surrounded by a crowd of those kind-hearted nobles, who delight in soothing the sorrows of a sovereign; and one of them entreating him not to indulge his grief, added, as a consolatary reflection, "consider, sire, this man was but a painter!"—"I do," replied the monarch, and I at the same time consider, that though as a king I could make a thousand such as you, the Deity alone can make such a painter as Leonardo da Vinci."

The Rev. J. Whitaker, the historian of Manchester, and the author of many other valuable works, died lately at his rectory in Cornwall. The following anecdote is related of this virtuous character: He was so well acquainted with Gibbon, that the manuscript of the first volume of *The Decline and Fall of the Roman Empire* was submitted to his inspection. But what was his surprise, when, as he read the same volume in print, that chapter, which has been so obnoxious to the Christian world, was then first introduced to his notice! That chapter Gibbon had suppressed in the MS. overawed by Mr. Whitaker's high character, and afraid of his censure.

The soul and body are like two enemies, who cannot quit each other; like two friends, who cannot bear each other; they are fastened by the strongest tie, and yet are often in direct opposition.